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CHRIST MORAVIAN CHURCH: THE FIRST ONE HUNDRED YEARS

Rev. William A. Cranford

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Photo circa 1955

O God, our help in ages past; Our hope for years to come...,

Christ Moravian Church
Winston-Salem, North Carolina
Organized October 25, 1896

Christ Moravian Church

The First One Hundred Years

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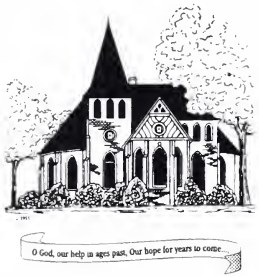
CHRIST MORAVIAN CHURCH:
The First One Hundred Years

Researched and Written
by the Reverend William A. Cranford



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by Sarah Overton Johnston Hunter

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In commemoration of the 100th anniversary

Christ Moravian Church

Organized October 25, 1896

919 Academy Street
Winston-Salem, North Carolina 27101
Telephone 910.722.2007

Cover: Christ Moravian Church from the east side facing Salem, in a snowstorm, circa 1955

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FOREWORD

This centennial history seeks to tell the story of the origin and development of the Christ Church congregation.

Material for this history is taken from earlier histories written at the tenth, fiftieth, and seventy-fifth anniversaries of Christ Church. Additional material was found in the Archives of the Moravian Church, Southern Province, and in the records of Christ Church, and in conversations with individuals with knowledge of the congregation. Every effort has been made to ensure that the facts are accurate. Any errors should be noted and corrected when another history is written. Several lists and other items have been included as appendices which were thought to be of interest.

For assistance in writing the history, I wish to thank the members of the Centennial Committee, who included the archivists of Christ Church, Sabrina Maksi and Sybil Johnson (granddaughter and grandmother, respectively); and especially the work of the editor, Sarah Overton Johnston Hunter. I also wish to thank the Reverend Vernon R. Nelson, archivist of the Moravian Church, Northern Province; Dr. C. Daniel Crews and the staff of the Archives of the Moravian Church, Southern Province; Mrs. Kathy Walker (now deceased); William H. and Elise Adams for lending photographs; and others too numerous to mention who have shed some light on bygone days at Christ Church.

The Reverend William A. Cranford
December 1996
Winston-Salem, North Carolina

HIU

Dedicated to
Maria Vogler and George Brietz
whose community survey led to the formation
of the Sunday school in 1893
and to the
Thirty-One Charter Members
who were "at the organization"
of the congregation in 1896.

Christ Church Congregation, date unknown

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CHRIST MORAVIAN CHURCH:
The First One Hundred Years

The 1890s saw many new congregations organized in the Southern Province. Some had thought for a long time that a Sunday school should be established in that part of Salem known as West Salem. In 1891 George Brietz and Maria Vogler made a survey of the community and found 30 or more children interested in attending a Sunday school.

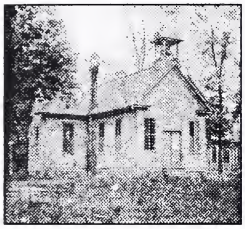
A suitable meeting place could not be found so it was decided to build a small chapel as an experiment to see whether or not it would be successful. The chapel consisted of two rooms and an ante-chamber and seated around 150 people. The 20-by-50 foot building was located in the general area of the present parsonage, at the corner of Academy and Green Streets. A coal stove supplied heat when needed.

Named Christ Chapel but sometimes referred to as the West Salem Chapel, the building was completed March 18, 1892. Prayer services, led by Brother John F. McCuiston, were held on Saturday evenings with the Sunday school meeting on Sundays. At the close of the Saturday night prayer meeting, a 15-minute song service was held. The Reverend McCuiston served Christ Chapel as "assistant missionary pastor" from 1893 to 1896, among his other duties with Salem Congregation.

John F. McCuiston

A Sunday school was started Palm Sunday, March 26, 1893, as a branch of the Elm Street Sunday School with an enrollment of 56

scholars and seven teachers. Brother Eugene A. Ebert served as temporary superintendent. Howard E. Rondthaler served as Sunday school superintendent in the summer of 1894 with L. A. Brietz serving as superintendent until Brother Rondthaler graduated from Moravian Theological Seminary.



Christ Chapel, date unknown.

The Elm Street Chapel had been located on what is now Factory Row, at one time called Elm Street and then South Trade Street. This chapel was later disbanded with the members processing up to the Home Church and becoming a part of their Sunday school. Some, however, came to Christ Chapel.

A dedication service was held on the afternoon of April 9, 1893, with Bishop Edward Rondthaler presiding, assisted by Brother J. H. Clewell, then principal of Salem Female Academy.

The first baptism in Christ Chapel took place on June 10, 1893, when Brother McCuiston baptized Charles Daniel Spainhour. This may have been the only baptism in Christ Chapel as no other baptismal record could be found (for the chapel).

As attendance increased, the chapel became too small for the Sunday school and other arrangements had to be made. A tent was secured to use on the west side of the chapel. A nearby grove was equipped with seats and light provided when needed. One class met on the front porch of the David Robertson home on the northeast corner of Green and Academy Streets. Several of the young men built street crossings and purchased a large lamp to place in front of the chapel. Such solutions were only temporary and inadequate. A new building was needed.

CHRIST CHURCH

Work began on a new church sanctuary across the road from Christ Chapel; and the cornerstone, placed in the foundation of the bell tower, was laid on Sunday afternoon, July 21, 1895.

From a small sheet of paper found in the Archives comes this list of articles placed in the cornerstone:

Holy Bible
Moravian hymn book
Textbook 1895 (Daily text)
Rules and Regulations of the Salem Congregation
The Moravian
The Wachovia Moravian
The Union Republican (newspaper)
Twin City Daily-Sentinel (newspaper)
Blum's Almanac
History of Christ Chapel
List of Sunday School (members)
Pastors and Boards of Salem Congregation

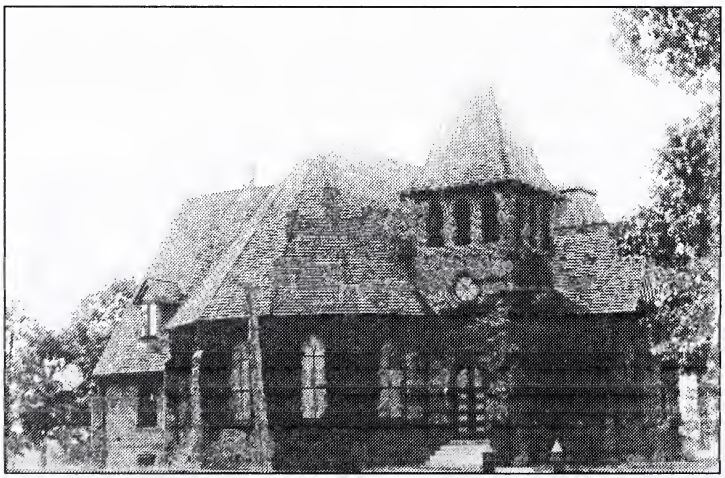
The "new chapel," with a seating capacity of 350, was completed by March 1896. The building was constructed by Fogle Brothers, with the Salem Congregation providing financial aid.

Howard E. Rondthaler was called to be the first pastor, as an assistant pastor of the Salem Congregation, and took charge on July 1, 1896. Brother Rondthaler also served Fairview, Mayodan, and Moravia Churches while he was serving Christ Church.

Howard E. Rondthaler
1896-1903

The consecration of Christ Church took place on the afternoon of July 18, 1896. Shortly before 4:00 p.m. members of the Sunday School gathered for the last time in the old chapel and processed to the new building. Some 600 were present for the service. Bishop Edward Rondthaler preached the consecration sermon, using the text I Kings 8:29, *"That thine eyes may be open toward this house day and night, even toward the place of which Thou hast said, 'My name shall be there.'"* Music was furnished by a choir from the Home Church. An offering—amounting to $47.50—was received at the end of the service.

Members of the Sunday School began making improvements around the new building. A coal bin was built by several members working at night. A group of ladies inaugurated a movement to purchase carpet for the church. The money was on hand eight days after the move started.



Christ Moravian Church before addition of Sunday school rooms.

The congregation was organized October 25, 1896, at 4:00 p.m. Thirty-one charter members were present. The names of the 31 charter members below are listed in the church register (1896-1908) in the section titled "At the Organization." (See appendix A.)

Emelius Brewer	John S. Kimel
Mrs. Rosa R. Brewer	Mrs. Ida T. Kimel
L. Albert Brietz	Clara Kimel
Mrs. Alice Brietz	Harry Mickey
R. Hillary Church	Mrs. Harry Mickey
Ada Collins	Della Pfaff
Jessie Doub	Sam Pfaff
John Doub	Orville Pfaff
Mrs. John Doub	Mrs. Albert Peddycord
Lee Hanes	Lizetta Pegram
Mrs. Lee Hanes	Lillie Pegram
Mrs. James Hedrick	Charles Reich
Laura Johnson	David Robertson
William Jurney	Mrs. David Robertson
Mrs. Eleanor Jurney	Lizzie Robertson

John Transou

The organizational service was followed by communion. Robert Hege Mickey was confirmed and participated in communion for the first time.

During Howard Rondthaler's pastorate (1896-1903), the church observed a Fireman's Day. The church was decorated with autumn leaves, flowers, leather fire buckets, trumpets, and nozzles. A number of the men in the congregation served as volunteer firemen, and they were seated in the center of the sanctuary. The sermon theme for the observance was *"Put ye on the Lord Jesus Christ."* (Romans 13:14)

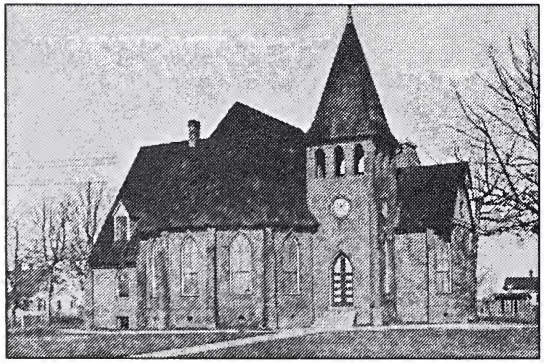
A West Salem Boys' Club was organized by Pastor Rondthaler, known as "Mr. Howard." The club had a museum in the north tower. At a lawn party, items from the museum were brought down and exhibited in a tent. The club charged six cents for admission to the exhibit and raised a grand total of $5.65.

Special Section: Two Memorabilia Written in 1897 and 1898

The memorabilia, written by the pastor and usually read at a service on New Year's Eve, was a review of the year from the standpoint of the church, the community, and sometimes the world at large.

After individual churches in the Salem Congregation stopped having their own New Year's Eve services, a memorabilia service was held at the Home Church for many years, with the last such service held December 31, 1961. Church leaders thought that, with the advent of more modern communications, the service had outlived its usefulness.

The following Christ Church memorabilia for 1897 and 1898 apparently were read after the first of the year and deal with the first two full years of the congregation. They present an interesting and revealing account of the early years of the life of the congregation and have not been published previously, to our knowledge. Some editing was necessary. Words have been omitted (indicated by an underline) which could not be read on the original manuscripts, the only form of the memorabilia available. Here, then, in the words of Howard Rondthaler, are accounts of the first two full years of the life of Christ Moravian Church.



Christ Moravian Church, with residences in background, date unknown.

Christ Church Memorabilia for 1897

The first day of the year 1897 was a Friday, and as the old year passed out with mild weather, so the New Year came in, the opening week being warm and rainy. The first snow for the year fell on the 13th day of January but thaw followed very quickly. On the 17th the opening sermon for the year in Christ Church was preached from the text, Joshua 3:4: *"Ye have not passed this way heretofore."* The night was a stormy one, but thirty-six faithful ones braved the rain and were present to the service. With the last Saturday night in January the C. E. (Christian Endeavor) Prayer Meeting was moved to Sunday evening before the preaching, a plan which has proved happily successful.

But ere the month closed, we had held our first funeral for the new year in the neighborhood, burying the infant Edward Ellis Morgan, the son of Mr. Thomas and Mrs. Emma Morgan.

February was a quiet month, the usual services continuing, but with nothing marked to make it notable. The Boys' and Girls' Friendly half-hours were held, and together with the Men's hour on Wednesday nights were encouraging features of the month's work. On the 5th Geo. W. Sink, infant son of Mr. Cicero and Mrs. Julia Sink, was buried. Towards the close of the month we commenced practising for our anniversary.

The first infant baptized in Christ Church was Caroline Marie Brietz in connection with the morning service on March 7.

The long looked forward to anniversary (of the Sunday School) was happily celebrated on the night of Saturday, 26th of

March. The weather was sharp and cold, five hundred persons were present to enjoy the programme of song and recitation. The first collection toward the Bell Fund was gathered, amounting to $7.00. On the next evening the Endeavorers, then in District Convention, gathered in large numbers with us to the evening sermon which was on the text *"Behold I have set before you an open door."* (Revelation 3:8)

With the opening days of April our Sunday School lost an earnest worker in the removal to Goldsboro with his family of Mr. Thomas Siddall, formerly teacher of the Men's Bible class....

Palm Sunday, the 11th of April, was a happy day for Christ Church. At the afternoon service four persons were added to our membership: By reception, Mrs. James Hedrick from M.P. Church, Winston. By confirmation: Frank T. Disher, and by adult baptism Albert Wesley Peddicord (sic) and James E. Hedrick.

On the following Thursday the pastor married Ernest Shepherd and Lizzie Robertson.

On the first evening in May we had the smallest prayer meeting I can remember in Christ Church. The night was very stormy. Just twelve persons, the apostolic number, were present. The morning of the fourth Sunday in May was given to a welcome service in the Home Church to which the various Moravian Sunday Schools in Salem and Winston attended. Christ Church Sunday School presented a fine appearance as it marched over. The pastor of Christ Church preached a twelve minute sermon on "sin blindness."

July 4th falling in 1897 on a Sunday, a special service was held that night in Christ Church which was decorated for the occasion with flags and bunting. The pastor was assisted in the service

by the Bros Brietz, Robert Mickey, Sam Pfaff, Emelius Brewer and Harry Mickey. The annual Sunday School picnic took place on Thursday, July 22nd. And although July was a rainy month, we were blessed with a fine day. The picnic was a thoroughly happy one, and we especially enjoyed the presence with us of many mothers and little ones.

All during the month of July many were busy preparing for the special entertainment given on the evening of the 6th of August in the Boys School House.

Altho' the night was a very bad one our friends stood by us and the chapel was nicely filled with an audience which seemed to thoroughly enjoy the program. About $20.00 was added to the bell fund. The committee on arrangements was Miss Minnie Mickey, Miss Jesse Daub, Mrs. Harry Mickey, Mr. Brietz and Mr. Sam Pfaff.

At the Annual Conference held during August in Providence Church, this organization was represented by the brethren Brietz, Robinson, and J.R. Transou.

On the very first Sunday in August, an alarming accident happened near the church to Mr. John Brown who seriously cut his hand on a feed cutter. On Sunday August 15 Elsie Ernestina, infant daughter of Br. and Sr. Granville Nading, was baptized in the Church.

On the next day we gathered with the sorrowing family at the funeral of little Howard Hampton McCoin.

On the 5th of Oct. John Transou and Miss Sallie Parker and on the 27th Charles Reich and Miss Lilly Pegram were united in holy matrimony. With the middle of October came the Fireman's Sunday morning service toward which old and young had looked

forward with much interest. The church was tastefully decorated, special features being the fireman's trumpet nozzles, a helmet from the older time and three ancient leather firebuckets. The day was fine and clear, the audience large, and the attention excellent. The text for the discourse was Romans 13:14, "*But put ye on the Lord Jesus Christ.*"

On the 21st a very happy triple baptism was held at the home of Br. John Kimel in the presence of some 35 friends. The children baptized were ___ Gray, Isabelle Elizabeth, and __ Thomas Kimel.

On the next morning a very encouraging members meeting, the first one ever held in Christ Church, gathered twenty-four in the rooms to the rear. The following brethren were elected Councilmen for one year: Robertson, Brietz and Jurney.

With the day before Thanksgiving the Christmas practicing commenced and was faithfully continued until the concert took place. The Thanksgiving decoration was a great success to the delight of the many, some of them very little ones who helped in arranging its vegetables and various flowers. Thanksgiving service was held on Friday night, Nov. 26th amidst torrents of rain. Not very many were present but we who were gathered in the beautified sanctuary greatly enjoyed the happy service.

On the Tuesday following a helpful company of boys, with wagons and wheelbarrows and much laughter and merriment, carried their Thanksgiving offering to the Salem Home.

With December everything began to look towards Christmas time. On the nights of Tuesday 7th and Friday 10th quite a company of men helped in the various improvements around the church grounds.

Tho' Sunday the 19th was a threatening day, a large congregation was gathered to welcome our guests, the Jr. Order United American Mechanics who occupied the center of the building. $6.58 was added to the Bell Fund. The morning sermon was preached from the text *"And behold the Lord stood on a wall made by a plumbline with a P.L. in his hand."* (Amos 7:7)

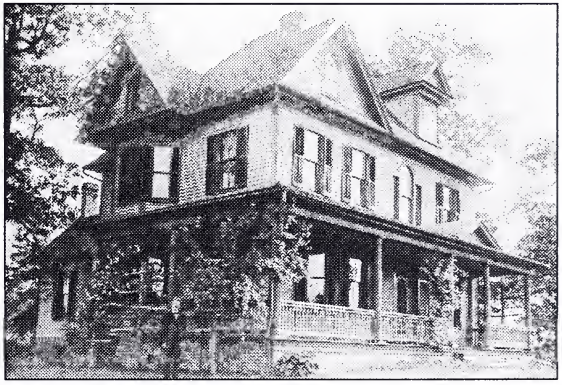
Monday night the 20th was a busy evening, in connection with the decoration for Christmas which we are still enjoying. Some 35 members and friends lent willing help.

The Christmas concert on the night of 21st is still happily fresh in our minds. Our many friends have no words but those of praise for the splendid entertainment.

On the next evening, the pastor married Rufus Pfaff and Miss Emma Davis. The night following, he baptized Howard C. Disher, infant son of Mr. and Mrs. Ham Disher and on the third last night of the year married Walter Dillon and Miss Maggie Thompson.

The statistics of Christ Church congregation and Sunday School, as follows:

Communicants	35
Children	32
Total	67
Officers and Teachers	12
Scholars	205
Total	217



The first parsonage, early photo.

Christ Church Memorabilia for 1898

1899! Before many days, these figures which may now seem not a little strange, and have an unfamiliar sound about them, will have become as familiar as are now the figures 1898. However, before the old year with all its experiences has entirely passed to that point where it becomes like any other year gone by—one of many with no thing to especially distinguish it from the next, we will pause to briefly review its history as connected with the interests of Christ Church.

Although New Year's Eve 1897 was warm and moist, the opening days of 1898 were quite sharp and cold, giving about the only opportunity to harvest ice which the winter afforded. As the year began on a Saturday, the first service held in Christ Church was a prayer meeting held on the evening of New Year's Day.

On Sunday night January the second, a large congregation was in attendance. Upon the New Year's sermon preached from the text "*In the beginning God...etc.*" With the third Sunday in January the Sunday School attendance passed the 150 mark.

With the opening of the month of February, our neighborhood was saddened over the death of an esteemed citizen, Mr. Wm. Madison, who was buried on Monday, Feb. 7th.

With the third week in Feb., the classes were opened for instruction in Christian living along the lines suggested by the catechism. These classes were continued until Palm Sunday and were the means of deepening the spiritual lives of not a few; six groups were gathered: younger and older boys, girls and young

women, mothers and fathers, the attendance upon each of these classes averaged about ten. Strange to say, the attendance of the Mothers Class was the smallest of all.

Our largest congregation during March was gathered to hear a sermon by our good friend Dr. H. A. Brown of Winston who on this occasion exchanged pulpits with the pastor of Christ Church.

On March 15th I noticed the first apricot tree in blossom and by the 20th, owing to the extremely mild weather, many of the pear trees were in full blossom and signs of the green leaves were even beginning to show themselves on the elm and other earlier trees.

During March, by order of the trustees, two streets were laid off to the south and west of the church, the former being a prolongation of Academy Street; the latter receiving the name Hunter Avenue, this being part of a plan to develop the neighborhood of Christ Church as a desirable residential section of West Salem.

(On the) 21st the new parsonage was staked off, and shortly after active work upon the building was commenced.

Palm Sunday came early in April and was an important day in our church life.

At 4:30 p.m. the service of baptism, confirmation and reception was held, seven souls being added to our communicant membership. During the Holy Week which followed, household communions for the sick were held at the homes of Br. Lee Hanes and Sr. Johnson. On Friday, April 22 we were thrilled with the news that the war with Spain had actually commenced. During April some work was done on the grounds by members and friends of Christ Church. Much, however, still remains to be done, and we hope with the new year to take a strong hold upon this portion of

the Church work.

With the coming of May, the plan of holding our prayer meeting on alternate Wed. and Sat. nights proved more successful than any previous month.

With this month the household prayer meetings were resumed. These were invariably good meetings, the attendance often being very large and the willingness to take part, most encouraging. At one service, I noticed that twenty out of 33 present took an active part in the meeting.

Tuesday May 24th was a sad day for our community as on that day we laid to rest the remains of our Brother Christian Fogle, suddenly called away in the midst of an active and busy life and a man affectionately connected with many in this new building.

Our annual flower service was held early in June and we enjoyed together the beautiful decoration of roses and daisies.

During the second half of this month the pastor was unable to carry on his work on account of sickness. Kindly help was rendered by other brethren of the ministry. Especially did I appreciate the many visits I received during this time from members and friends of this church.

With the middle of July we reached the end of the life of Christ which (had been) our prayer meeting theme which had occupied two years less one month.

For the first time since our work was started in 1893 the Sunday School picnic was interfered with by rain, which necessitated its postponement from Thursday, Aug. 18th to the day following.

To be sure on this day a sharp shower interfered somewhat with the lovefeast, but nevertheless the day was a great success. Thro' the kindness of team owners, we were able to take a wagon

ride this year, our destination being Ogburns Springs, three miles north of Salem.

With September we closed the series of talks on Samson and took the life of Daniel.

On Saturday the 4th our oldest citizen passed away, the venerable Daniel Powers, aged 89 years, known to all and esteemed by us all.

A very hearty and delightful welcome service was held on Monday night the 23rd of October, gathering the whole neighborhood in affectionate and loving greetings to the pastor and his wife, upon the occasion of their homecoming. On the 2nd last day of the month the first funeral ever held in Christ Ch. occurred. Sister Rosa Sink, aged 54 years, was buried from the church, her service being held previous to the morning session of the Sunday school.

November was made a glad month in our church life by the reception of six members into our fellowship, making a total of 15 added during the year. On this same Sunday which was the first of the month, the mission envelope plan was inaugurated. Two weeks later these envelopes were gathered with $12.39 as a freewill offering.

Thanksgiving is always a bright season in Christ Church and this year proved no exception. At the evening service on the Sunday preceding we greatly enjoyed having with us Rev. Dr. _____, of the M.E. (Methodist Episcopal) Church in North Carolina. The day itself was opened in a very pleasing manner by a special Thanksgiving celebration. Thanksgiving and Xmas seemed very closely linked. Our special practicing commenced on the day before Thanksgiving and was faithfully continued up to the very day of the entertainment with the result that this year's celebration was by far the year's most successful which was ever given, and

thus 1898 has passed away swiftly like a tale that is told, but we feel that in our church life it has been under God's blessing, a profitable and a happy year. During 1898 the pastor preached in X (Christ) Church 22 times. In addition 6 other preaching services were held. The average attendance has been 108. He has held 32 prayer meetings with an average (attendance of) 43 and paid 640 visits endeavoring to make a due proportion of these among the X Ch. (Christ Church) neighborhood.

The membership of X (Christ Church) at the close of 1898 is as follows:

Communicants	49
Children	35
Total	84

The Christian Endeavor number 20 active members.

The Sunday School = 184.

During the year there has been gathered for missions $26.75.

The Sunday School met all expenses and showed a slight balance.

We have had a bell fund amounting to $48.50.

Infant baptisms: Constance Gertrude Shepherd, Karl Alonso Pfaff, Myrtle C. Peddicord (sic), Bernard Jacob Mickey, Elmo Adelaide Collins, Julia Ann Brewer, Howard Edward Brewer, Ruth Marie Transou 8

Adult baptisms: Cordie Madison, Maggie Robertson 2

Confirmation: Nettie Doub, Ermie Pfaff, Ollie Disher, Edwin Raymond Brietz, Albert Glover

Reception: Mrs. Johnson Louisa Brendle, Miss Phoebe Brendle, Mr. Hamilton Disher, Mrs. Annie Disher, Mr. Gideon Pfaff, Mrs. Addie Pfaff, Mrs. Katherine Rondthaler 8

Marriages: Miss Clara Kimel to Mr. Gustav Madison

Deaths in neighborhood: Daniel Powers, Wm. Madison, Howard Thompson, Rosa Sink, Harry Tesh

FIRST PARSONAGE, FURTHER DEVELOPMENTS

A decision was made to build a parsonage on the knoll where Christ Chapel had been located. The chapel building, having served its purpose and outlived its usefulness, was sold. It was moved to a lot behind the site of the parsonage and, remodeled, stands as a residence at 618 South Green Street.

The first parsonage, later photo.

April 1899 saw a large increase in Sunday school attendance. From an average of 130 at the beginning of the month, it rose to 200 members by the end of the month. The increase was attributed to visitation of the scholars and others in the neighborhood by the teachers. Thus the congregation continued reaching out into the community.

New groups were organized to meet the needs of various groups within the church. "To every man his work" could well have been the motto for the congregation. In addition to the work of visiting done by the Sunday school teachers, the Neighborhood Circle worked on projects and a group of young ladies in the church specialized in visiting the sick. Another group took charge of flowers for the church. The younger boys banded together to work on the church grounds.

The neighborhood circle was organized on February 12, 1899, with Mrs. Lee Hanes as the secretary. A carpet for a back room in the church was made from some rags donated by Ed Butner. A quilt was made for the Salem Home in the parsonage "garret" (attic).

At a church meeting held in September, 1899, the pastor read out the name of each member, except the sick or those prevented by home duties, to assign each person to some form of definite work. The assignments were made under the direction of the Board of Elders.

In the Lenten season of 1900, six meetings were held each Wednesday night with the idea that each church member should become more familiar with the doctrines in the catechism. Most of the meetings were informal. Someone remarked that these services were better than the preaching services. By April, much interest was shown in these meetings, so they were held for seven *consecutive* nights. It was reported that the Word was received with earnestness beyond anything that had thus far been experienced in the three-year history of the congregation.

CHRISTIAN ENDEAVOR GROUP ORGANIZED

The Christian Endeavor group, for many years the youth organization of the church, was first organized at Christ Church on July 17, 1901. Four volunteers from this group went out on Sunday afternoons to help with the Sunday School at Wachovia Arbor Church, located next to what is now the Triad United Methodist Retirement Home, Arbor Acres. The "arbor" is still there, and the graveyard, but the church building was destroyed by fire some years ago and the congregation has disbanded.

During the season of Lent in 1918, the Young People's Christian Endeavor Group was reorganized with Mrs. R. W. Pfaff as superintendent. Officers elected for that year were

Hollis Pfaff, president; Gladys Pfaff, vice president; William Stewart, secretary; and Collie Johnson, treasurer.

The work of the Christian Endeavorers is still remembered. The group's name appears on the granite steps formerly used at the front door of the church and now a part of the Centennial Courtyard.

IMPROVEMENTS TO THE CHURCH PROPERTY CONTINUED

The congregation continued to make improvements to the church property. Another "find" among the old records of the church is this story, written by an unknown author:

"How We Built the Fence Around Christ Church"

We were anxious to get a nice lawn around our church, but could not do much toward it, as we had no fence around the lot. People would drive across the lot in order to cut off corners; cows would sometimes be grazed on the lot; and chickens and dogs would use it as a playground. But how were we to make about eleven hundred feet of fence around this lot? It would cost considerable money to put up that much fence.

At last, in a members' meeting, someone suggested that we take a fund which we had been saving to buy a new bell with, and use it for part payment of the fence. This suggestion was adopted.

The next thing was to raise the balance by subscriptions among the members, and by collections. We did not give any supper or concert, as we did not believe in raising money that way.

The next step was to decide what kind of fence to make, and where to get the material. A wire fence

Christ Moravian Church, with fence.

seemed to be the kind every one wanted and several ornamental fence advertisements were answered. The committee had not decided which one to select, when a representative of one of the companies came here, and made the committee a very low offer on his wire, in order to introduce it in this town. The offer was accepted, and afterwards the posts and railings were purchased.

The committee decided it would be a good plan to dip the posts into a preparation of tar, in order to keep them from rotting so quick. A large iron kettle was hauled to the church lot, into which this tar was put. One night after supper, a number of boys and men gathered together to do this work. A fire was built under the kettle and, when the tar began to boil, the posts were dipped into it. Some said we were cooking maple syrup, others said it was soup; but no one wanted to eat any of it.

Various parties bid on putting up the fence, and one bid was selected by the committee. After this the fence was soon finished, and everyone seems to be proud of it.

(A list found with the article shows the names of 19 people who agreed to pay amounts ranging from 25 cents to ten dollars for the "improvement of Christ Church grounds" on or before July 15, 1902.)

On July 6, 1902, the Sunday school picnic was held at Nissen Park in Waughtown. In the afternoon a lovefeast was held, and more than 350 people were served.

Electric lights were turned on in the church on October 25, 1903. The lights were a sesquicentennial offering marking the 150th anniversary of the beginning of the Moravian Church in North Carolina and the seventh anniversary of the congregation. Lights were added to the parsonage in 1905.

An organ, with four sets of reeds, fifteen stops, and a side pump, was placed in the church in 1905. The first organist for Christ Church was Samuel A. Pfaff. Some time later Carl Pfaff and Kenneth Nading were elected to be organ pumpers.

LAND OPENED FOR USE

Land to the west and southwest of the church was opened for building lots in 1906. Water and sewer were provided for the area. This tract of about 100 acres was the largest single remaining undeveloped property of the original Wachovia purchase which belonged to Salem Congregation.

The development of the Granville properties had been recommended by the Board of Elders at Christ Church several years before this. The forthcoming resolution was made by the Board of Elders:

> Resolved that the Board of Elders hereby request the Board of Trustees to recommend to the Central Board of Trustees to sell the lots of Kunwald as soon as practicable.
>
> *From the Minutes, Board of Elders, January 25, 1910*

The area was named "Kunwald" (Kunvald) after the first community of the ancient Moravian Unity but was later changed to "Granville Place," after the Earl of Granville who sold the Wachovia tract to the Moravians in 1753. Later, in 1940, more of the land south of Granville School, known as the "Christ Church Woods," was sold with lots ranging in price from $350 to $500. The land west of the school was opened for development at a later date.

MISSION WORKERS SUPPORTED

In December 1906, Christ Church chose to begin the support of a misson worker in another country. After some consideration, Philip Parabel in Surinam was chosen. The practice of supporting someone in mission service was continued by the congregation for many years. In 1922 Brother Fred T. and Sister Anna B. Schwalbe and their daughter, Anna Gertrude, were chosen as missionaries to Alaska. In 1949, Christ Church began assisting Dr. Samuel B. Marx, a medical missionary, and his wife Grace, in their service in Central and South America. (See Appendices D and E.)

At a meeting on January 12, 1909, the Board of Elders worked out a schedule for communions and lovefeasts: Communion services would be held the fourth Sunday in January at the morning service; Maundy Thursday at night; Whit Sunday in the morning; the Sunday evening nearest August 13; and the Sunday morning nearest the church anniversary, October 25. Lovefeasts would be held the first Sunday in June; the Sunday nearest October 25; and on Christmas Day at 4:00 p.m.

At a service in 1909, the presidential proclamation establishing Thanksgiving Day was read, an address was given by Bishop Edward Rondthaler, and an offering of $4.79 was given to the hospital (perhaps the former hospital on Oak Street). "About a one horse load" of groceries was sent to the Salem Home.

At a Church Council held in 1910, plans were made to improve the church grounds, a continuing problem for the congregation. A

landscape gardener was to be consulted. Trees on the lot surrounding the church were to be sold to the highest bidder. At a later Church Council, the trustees were instructed to build a concrete wall on Academy and Green Streets at a cost of $828.

In 1910 a canvass for Foreign Missions was made by Raymond Brietz, Robert Church, Frank Grover, Samuel Pfaff, Lindsay Raker, Henry Hanes, Granville Nading, Frank Disher, Fred Hege, and Charles Lashmit. Pledges of $166.47 were obtained.

CHANGES CONTINUED

Around 1911-1913 participation in prayer meetings was not as evident as in the days of Christ Chapel, but in the days of the chapel only prayer meeting and Sunday School were held. As the congregation grew larger, more organization and reorganization came about as the second generation began to emerge. Improvements continued to be made on the church building, including the addition of a lower platform in the church sanctuary.

W. E. Beisiegel and his wife arrived at Christ Church in June 1912 after leaving Bluefields, Nicaragua because of his wife's health. After more than four years as pastor of Christ Church, he and his wife left on April 26, 1916, for Brooklyn, New York, where he became the pastor of the Moravian congregation on Jay Street.

The year 1914 saw the largest increase in church membership up to that time. This was the year that Granville School—with a remarkably modern feature, an indoor swimming pool—was completed. Today Granville Place, which provides housing for older adults, is

located on the site of the former school. Several members of Christ Church reside there and participate actively in the life of the church.

The construction of new homes continued the development of the Granville area and gave new opportunities for the growth of the church.

The first church library opened March 1, 1915, with more than 400 books cataloged and arranged for use. The church library continued for many years but was discontinued after improvements in the Forsyth County library system and the institution of the Resource Center made it less useful.

J. Kenneth Pfohl
1903-1908

An effort was made to free the church from debt during the time Brother E. H. Stockton served as interim pastor. On September 3, 1916, J.K. Pfohl, a former pastor, preached at the evening service on I Corinthians 16:2: *"On the first day of every week, each of you is to put something aside, as he may prosper, so that contributions need not be in vain when I come."* Two-thirds of the congregation pledged between $500 and $600 toward the support of the church.

A Boy Scout Troop was organized November 23, 1916, as Troop 6. The troop constitution stated that the troop would have 15 and not more than 17 members. Robert Grunert was the scoutmaster.

The Christ Church band was the first band to be organized in the Salem Congregation after Home Church, playing for the first time at the Easter Sunrise Service in 1918.

Christ Church Band, circa 1968.

Services at the church were cancelled during the month of October 1918, because of the epidemic of "Spanish influenza." Six thousand cases of this flu were reported in the city during the epidemic. Services resumed in November but evening services were cancelled December 8, 15, and 22 as 50 cases were reported in the congregation.

A STEP TOWARD SELF-SUPPORT

A mass meeting of the men of the church (48 in number) was held February 19, 1919. The result was the unanimous adoption of the following resolution:

> Be it resolved that Christ Church, having now reached the age of 22, and having a membership of more than 300, wish to thank the Central Board of Trustees for the aid so freely and generously given this congregation in the past and realize that the aid given us might be used to help in weaker places, desires to go on record as not only willing but glad to assume a larger amount of the obligation resting upon the Salem Congregation and, God being our helper, do pledge ourselves to be fully self-supporting by June 30, 1923. In the meantime, we further pledge ourselves to put in improvements at Christ Church amounting to not less than $5,000. Meanwhile our understanding is as follows: that you will continue for Christ Church expenses $775 for four years after this year, after which no further assistance will be asked; all additional expenses to be paid for by Christ Church.

ADDITIONAL SPACE NEEDED

The church members now faced the same problem they had earlier faced with Christ Chapel: Sunday school membership had grown larger and additional classrooms were needed.

Edgar A. Holton
1916-1924

A contract was given to Fogle Brothers for the Sunday school annex, as it was designated at the time, on the evening of August 29, 1919. Then the Sunday school rooms behind the church were removed and on October 31, 1919, Brother Edgar A. Holton, now pastor, laid the first brick for the new wing. When the new classrooms were added, the roof needed to be higher than the original sanctuary. Instead of raising the roof, a new room was built over the old one. The total cost of the building amounted to more than $27,000. In celebration of the completion of the new wing, a song was sung in Sunday school by only those who had been present 27 years before. Forty members were able to qualify.

In 1919 the Ladies' Aid decided to publish a church directory. This is thought to have been the first Christ Church directory published.

PALM SUNDAY 1920

Forty-five people were received into the membership of the congregation on Palm Sunday, March 20, 1920.

Eleven joined by adult baptism: Ethel L. Lashmit, Ruth M. Lashmit, Maggie L. Spaugh, Lizzie L. Sappenfield, Isabelle Everhart, Bertha Alma Collins, John D. Collins, Hal B. Nifong, Herman O. Edwards, Jerry W. Rippy, and Sidney R. Shore.

Eleven joined by the rite of confirmation: Ruth S. Holton, Ruby J. Kimel, Pauline H. Spainhour, Saplna S. Anderson, Mary A. Eccles, Mary D. Hedrick, Fred C. Disher, J. Winfred Pfaff, Herman E. McCully, Orlando L. Patterson, and Jessie V. Pitts.

Twenty-three joined by letter of transfer: Rufus H. Cottrell, Ella May Cottrell, John N. Minish, Percy Lee Minish, Roy R. Hoffman, Maude Hoffman, H. F. Anderson, Etta M. Anderson, Holland R. Anderson, Walter Ward, Mary A. Wood, Catherine Evelyn Wood, William N. Evans, Horace P. Chatham Sr., James W. Joyce, Laura E. Hill, Flora Ann Blackburn, Gertrude Chitty, Lula M. Phelps, F. Susan Nifong, Gladys E. Brandon, Ethel M. Buie, and Annie Baker Hunter.

CHANGES IN CHRISTIAN EDUCATION

The year 1924 brought "modern Sunday School trends" to the church. A Junior Department was organized separately from the rest of the Sunday School, meeting in the west end of the church basement. Seven classrooms were made available by using wooden partitions to set the rooms apart.

At one time the Junior Department sang from hymns printed on window shades. To sing a hymn, the department superintendent would pull down the shades for the words of the hymn.

The coming in 1924 of Brother Carl J. Helmich as pastor saw more developments in Christian education. His interest in the newly developing field led to further developments along this line.

Carl J. Helmich
1924-1937

Bishop Pfohl later stated that he had sought to get Pastor Helmich for this reason.

The first "Daily Vacation Bible School" was held from June 20-July 1, 1927 with an average attendance of 141. The only other Bible school held that year in the Southern Province was at the Home Church.

In the 1930s, when extra meeting space was needed for the Sunday School, a class met in the furnace room. Old pews were placed in a corner of the room and lights were strung up. The floor was unpaved then.

Now that Christ Church had better educational facilities, a program was needed to make the best use of it. A Board of Christian Education for Christ Church was created on October 17, 1933 that was to be "responsible for the organization and administration of the program of Christian Education in the church." Upon recommendation of the Board of Elders, five people were chosen to serve on the board: J.O. Saunders Sr., C. M. Hedrick, Hal Nifong, Mrs. Charles Lashmit, and Mrs. R.E. Grunert.

A Girl Scout troop was organized at Christ Church October 27, 1933, with ten members. Leaders for the troop were Helen Carter, Mae Bostic, and Mary Ebert. This is the earliest reference to a Girl Scout troop found in researching the history of the church. On several occasions in the 1990s, Beulah (Mrs. Paul) Smith has been

recognized for more than 50 years of dedicated leadership and service to the Girl Scout troop at Christ Church.

Early Girl Scout troop.

Midweek services were well-attended in 1937. Following the 45-minute prayer service, Mrs. Helmich gave a teacher-training course for another 45 minutes with an average attendance of more than 50 people. This was also the last year of Pastor Helmich's pastorate at Christ Church. His last service was January 2, 1938, concluding the longest pastorate at Christ Church during its first century, having served from August 1924 to January 1938.

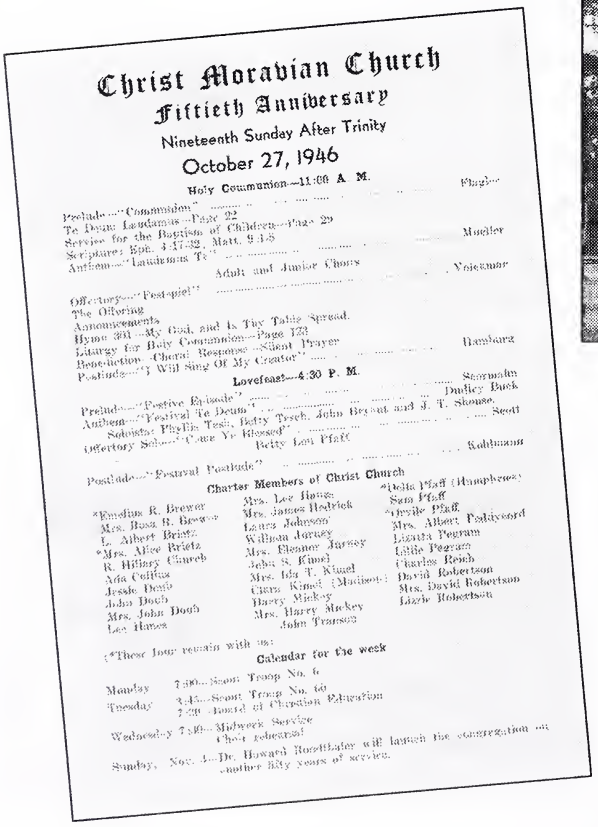
Frank Terry, an African-American, served as janitor for a number of years. In addition to cleaning the church, he fired the coal furnace, cut the grass, and rang the bell on Sunday mornings. At that time, the choir was seated downstairs in the sanctuary; sometimes Mr. Terry and his wife would sit in the balcony for the church service.

APPROACHING THE HALF-CENTURY MARK

The congregation continued to change from a neighborhood church to an area church as many families and children of members moved to other areas within the city. New members also came in from different neighborhoods. By 1940 Christ Church was the third largest congregation in the Southern Province; only Home Church and Calvary were larger. Vernon I. Graf served as pastor from 1938 to 1945. The pastorate of Samuel J. Tesch began in 1945 and concluded in 1952.

Vernon I. Graf
1938-1945

The 50th anniversary of the congregation was observed October 27, 1946, with Holy Communion at the 11:00 a.m. service and the anniversary lovefeast at 4:00 p.m. Bishop Howard E. Rondthaler, the first pastor, helped to launch the congregation for the next 50 years. All living former pastors were present except Brother Beisiegel.



Christ Moravian Church

Fiftieth Anniversary

Nineteenth Sunday After Trinity

October 27, 1946

Holy Communion—11:00 A. M.

Prelude—"Communion" ..... Pfaff

Te Deum Laudamus—Page 22

Service for the Baptism of Children—Page 29

Scriptures Epis. 1 Tim. 4:11-12; Matt. 9:1-8 ..... Mueller

Anthem—"Laudamus Te" ..... Voicknar

Adult and Junior Choirs

Offertory—"Festspiel" .....

The Offering

Announcements

Hymn 301—My God, and Is Thy Table Spread.

Liturgy for Holy Communion—Page 123

Benediction—Choral Response—Silent Prayer ..... Hamburg

Postlude—"I Will Sing Of My Creator" .....

Lovefeast—4:30 P. M.

Prelude—"Festive Episode" ..... Stermahn

Anthem—"Festival Te Deum" ..... Dudley Buck

Soloists: Phyllis Tesh, Betty Pesch, John Bryant and J. T. Shouse.

Offertory Solo—"Cast Ye Blessed" ..... Scott

Betty Lou Pfaff

Postlude—"Festival Postlude" ..... Kuhlmann

Charter Members of Christ Church

*Emelius R. Brewer
Mrs. Rosa R. Brewer
L. Albert Brietz
*Mrs. Alice Brietz
R. Hillary Church
Ada Collins
Jessie Doub
John Doub
Mrs. John Doub
Lee Hanes
Mrs. Lee Hanes
Mrs. James Hedrick
James Johnson
William Jorney
Mrs. Eleanor Jorney
John S. Kimel
Mrs. Ida T. Kimel
Clara Kimel (Madison)
Harry Mickey
Mrs. Harry Mickey
John Pearson
*Jodie Pfaff (Humphreys)
Sam Pfaff
*Myrtle Pfaff
Mrs. Albert Poklewood
Linnie Pegram
Lillie Pegram
Charles Resch
David Robertson
Mrs. David Robertson
Lizzie Robertson

(*These four remain with us)

Calendar for the week

Monday 7:00—Scout Troop No. 6

Tuesday 8:45—Scout Troop No. 60

7:30—Board of Christian Education

Wednesday 7:30—Midweek Service
Choir rehearsal

Sunday, Nov. 3—Dr. Howard Rondthaler will launch the congregation on another fifty years of service.

Left, page from the 50th Anniversary bulletin, October 27, 1946.

Above, Christ Church as it appeared in 1946.

FOUR ELECTED BISHOPS

Four pastors of Christ Church have been elected bishops of the Moravian Church: Howard E. Rondthaler, J. Kenneth Pfohl, Carl J. Helmich, and Samuel J. Tesch. (See Appendix C.)

Samuel J. Tesch
1945-1952

IMPROVEMENTS NOTED

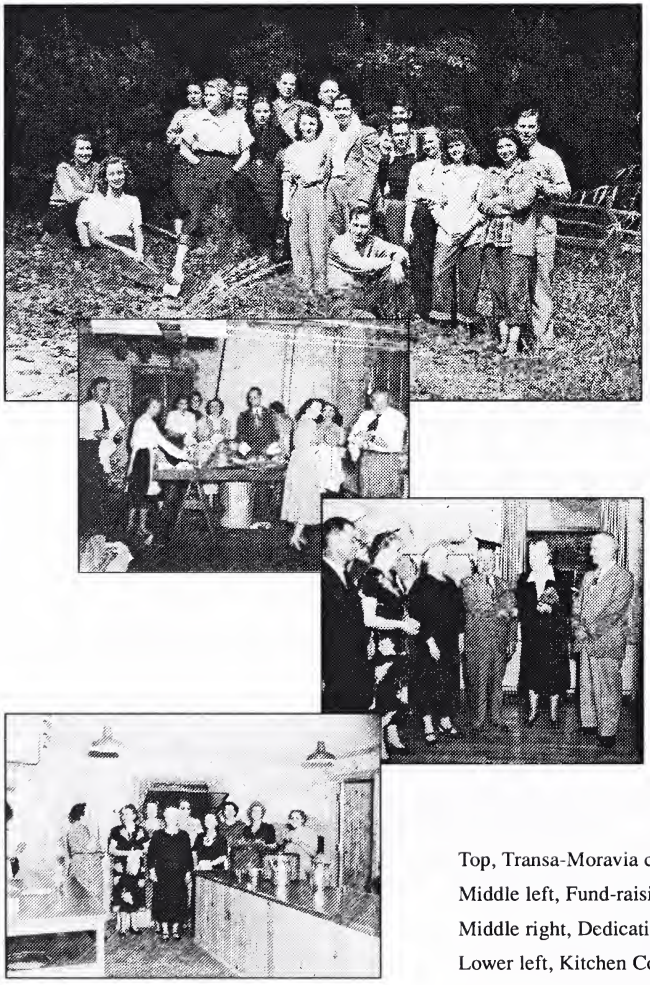
The physical improvements of 1941 were probably the most extensive in and around the church until the 1991 renovation. A concrete drive to the Sunday school building was completed. New sidewalks were laid around the church and a walk from the Bank Street entrance to the street was added. An acoustical ceiling was installed and the sanctuary was redecorated. Art glass memorial windows had been recently placed in the sanctuary. These many changes were recognized at a service on May 18, 1941.

VESPER SINGERS

In 1941 a quartet from Christ Church known as the Vesper Singers had a regularly scheduled radio program on Sunday afternoon. The program was known as "Sunday Reveries." Singing in the quartet were Phyllis Tesh (Rucker), soprano; Marie Chitty (Bennett), alto; John H. Bryant, tenor; and William A. Cranford, bass. Mrs. Evangeline Graf, wife of Pastor Vernon Graf, directed the group. The Vesper Singers also sang at services in area churches. The group was singing at radio station WAIR on the afternoon of Sunday, December 7, 1941, when news came about the attack on Pearl Harbor by the Japanese.

TRANSA-MORAVIA AND THE FELLOWSHIP BUILDING

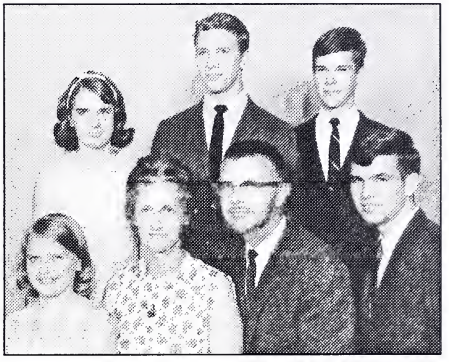
In the late 1940s, a group of young adults, calling themselves Transa-Moravia, was instrumental in promoting the drive for a new building on the corner of Academy Street and Granville Drive. They designed and constructed the Fellowship Building on the land across Hunter Avenue from the main church building.



As an outgrowth of the first Young Married Peoples' Conference at Camp Transylvania, the Transa-Moravia group was organized August 8, 1947, at a meeting in Granville Park. In addition to constructing the Fellowship Building, they sponsored other projects such as providing robes for the youth choir. The last meeting of the Transa-Moravia group was held in January 1958. Members from the group formed the present Sam Marx Sunday School class.

Top, Transa-Moravia camping trip.
Middle left, Fund-raising dinner at the Belo Home.
Middle right, Dedication of Fellowship Building.
Lower left, Kitchen Committee, circa 1949.

At about the same time, Brother Tesch was active in promoting mission work and helped to choose Dr. Samuel Marx and his wife, Grace, as the missionary family to be supported by the congregation. The Marxes were the last to serve under such an arrangement. Today the Marxes, now retired, are active members of the Christ Church congregation.



The Marx family.

During the pastorate of the Reverend John H. Johansen (1952-1956), a Men of the Church group was organized. Seating for the choir was moved to the balcony of the sanctuary, and pews were placed in the area formerly occupied by the choir. Brother Johansen led several outstanding Bible studies during his pastorate, leaving in 1956 to join Salem College. In 1953, Alton F. Pfaff was elected to the Provincial Elders' Conference, Southern Province, the first member of Christ Church to be elected to that board.

A NEW PARSONAGE, AN ORGAN, AND AIR CONDITIONING

In September 1957, the Reverend J. Calvin Barnes became the pastor. The membership of the church increased in these years and continued to grow during his pastorate, 1957-1965. Two morning worship services were held from June through September.

During the early years of his pastorate, a fire destroyed the double garage behind the parsonage. This building had a room on the second floor which was used as a meeting place for the Boy Scout and Girl Scout troops.

A decision was made to replace the parsonage. A new parsonage, built on the site of the former one, was occupied on March 12, 1958 by the Barnes family. The mortgage for the parsonage was paid off and a note-burning ceremony was held Palm Sunday, March 26, 1961.

Youth choir, Jeanie Smith Rothrock, director.

The year 1958 marked the ordination of Clyde G. Barber as a deacon in the Moravian Church. He entered the ministry after his retirement from his work as a railroad conductor. Another member, the Reverend Robert W. Woosley Jr., was received into the Moravian ministry on July 13 of the same year. He formerly had been ordained in another denomination.

In 1961 a Moeller pipe organ was installed in the church sanctuary and a dedicatory recital was performed in August. Air conditioning was installed in the church in July, 1961.

THE MILLER HOUSE

The house on the northwest corner of Hunter Avenue and Academy Street which had belonged to the Eugene Miller family was purchased in 1964 for $10,000. At first used for Sunday School classrooms, it was later removed and the site sown in grass. The Rodman L. King house on the same block was purchased and its site was made into a parking lot in 1966.

The house and former store building belonging to the Hauser family at 502 Hunter Avenue came into the hands of the congregation and the house was remodeled to serve as offices. The pastor and

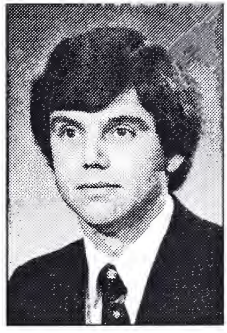
church staff have offices there, and meetings of the trustees and other groups are held there.

The Reverend and Mrs. John M. Walker 1966-1975

NEWSLETTER BEGUN

John Walker, who had served as a summer assistant in 1960, was installed as pastor on February 6, 1966. The church newsletter appeared and has continued through the years under different names, today appearing under the banner of *The Fellowship Messenger*.

During this time more consideration was given to the Christian education program of the congregation. In time the congregation saw the need for assistance with Christian education and youth workers. Brother David Smith was called as an associate pastor and served during the pastorates of Harold W. Durham (1975-1978) and Richard L. Sides (1978-1981).



Richard L. Sides 1978-1981

FROM PASTOR TO ORGANIST

James V. Salzwedel served the congregation as organist before being installed as pastor on September 26, 1982.

During the 1980s a number of provincial gatherings were held at Christ Church, including the monthly meetings of the First Family Prayer Group and the Moravian Clergy and Christian Educators Association.

Brother Salzwedel inaugurated the West Salem Concert Series which brought musicians to the church and community. Some of the musicians had connections with the West Salem neighborhood,

James V. Salzwedel
1982-1992

and the concerts provided an opportunity for the congregation to enjoy various kinds of music. The programs were usually held in the Schwalbe Room. At the time, Troy Gordon, a student at the North Carolina School of the Arts, was serving as organist for Christ Church and gave a solo recital as part of this program.

A number of Christ Church members joined the Hussite Bell Ringers, a community handbell group conducted by pastor Salzwedel.

THE RENOVATION OF THE SANCTUARY

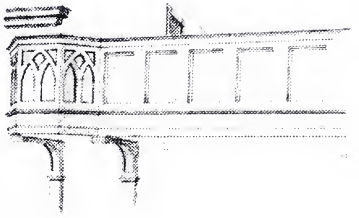
For many years plans had been proposed and discussed for making changes in the church sanctuary, none of which had been implemented. In 1990, under Brother Salzwedel's leadership, the assistance of Doug Hurlburt, an architect and a Moravian, was secured to plan how best this should be done, working with a committee of church members chaired by Josephine Hoffman Brown. Renovations to the back of the church building (behind the sanctuary) had been made earlier.

This was Brother Hurlbert's first work for a Moravian congregation. He serves as a member of the Board of Evangelism and Home Missions for the Southern Province.

During the renovation period, the congregation met for worship in the Fellowship Building. The pews were removed from the sanctuary, refinished and replaced on new carpet. The rich plum color of the carpet was chosen by a vote of the congregation. Indirect lighting was installed behind crown moulding below the beaded-

board ceiling, revealed after acoustic ceiling tiles were removed.

A new wooden arch, reflecting the shape of the sanctuary doors and accented with a keystone carved with a Moravian star, was installed on the wall behind the pulpit, surrounding the existing cross. Flower tables were built into each side of the arch. The pews, door frames, mouldings, and the rail around the choir loft in the balcony were stained a rich walnut shade similar to the arch. The loft for the choir was extended and enclosed by glass panels topped by a wooden rail; the extensions were added to provide more space for soloists and instrumentalists. Shutters were placed in the bell tower and a stained glass window, depicting the Lamb and the Cross, was placed in the tower. Provision was made for the Advent star to hang in the middle of the sanctuary rather than over the pulpit.



Total cost of the renovation was $314,658.50.

THE CENTENNIAL COURTYARD DEDICATION AND NOTE-BURNING

The Centennial Courtyard, constructed on the east side of the sanctuary as part of the 1990 renovation, was made possible in part by a contribution from the family of Alton and Georgia Pfaff. Granite steps which had been located at one time at the main entrance on Academy Street were used to form stone benches for seating. The former steps are marked with the words "Junior Endeavorers" and "1906" referring to the name of the first church youth organization established in the early 1900s.

A large, round marker identifying the area as the Centennial Courtyard was placed in the center of the paved area. Flowers and shrubbery were planted around the perimeter of the courtyard by Wilhelmina Breedlove Cranford, wife of the Reverend William A. Cranford and daughter-in-law of Hollis Pfaff Cranford. On June 11, 1995, Trinity Sunday, the courtyard was dedicated in memory of Alton Pfaff, with Pastor Wallace Elliott presiding and members of the Pfaff family present. A covered dish luncheon in the Fellowship Building followed.

During the worship service preceding the dedication, the note of indebtedness for the renovation of the church was burned. Former pastor James V. Salzwedel participated in the service, with members of the Renovation and Centennial committees and the congregation as witnesses.

AN EPIPHANY FESTIVAL

The idea for an Epiphany Festival in 1995 came from the choir leader, Max Ulrich. Under his direction, the choir, plus several guest soloists and instrumentalists, presented a special worship program. The festival began at five o'clock p.m., Sunday, January 8, 1995, with the ringing of the church bell followed by an Epiphany liturgy and hymn. Several scenes representing the message of Christmas and Epiphany were presented in song. Members and children of the congregation, along with soloists from the community, played various roles. The choir practiced for many months in preparation. Elaborate costumes, borrowed from

the Little Theatre of Winston-Salem, added to the dramatic flavor of the program. Live green boughs created a backdrop for the manger scene, set at the front of the sanctuary.

PREPARING TO CELEBRATE THE CENTENNIAL OF CHRIST CHURCH

Preparations for celebrating the 100th anniversary of Christ Church began almost 10 years before its occurrence, while James V. Salzwedel was pastor. He organized a committee which met regularly for a period of several years before beginning a two-year series of activities leading to Centennial Sunday, October 27, 1996.

At an official "kick-off" dinner on Wednesday, October 19, 1994, members of the congregation discussed ideas for possible Centennial projects, and the theme and logo for the anniversary were introduced.

The theme selected was "O God, our help in ages past; our hope for years to come..." The logo was a photo of the east end of the church taken around 1950 after a snowfall. The photo was inscribed with a banner bearing the words of the theme. Below the banner were the words "Christ Moravian Church, Winston-Salem, North Carolina, Organized October 25, 1896." The logo was used on Centennial memorabilia in the form of plates, cups, and small bells.

Christ Moravian Church
Winston-Salem, North Carolina
Organized October 25, 1896

Current and former members of the congregation shared their memories about Christ Church during dinners and luncheons

throughout the two years:

- November 1, 1995, "An Evening of Reminiscing," led by Fred Disher. Mr. Disher, who joined Christ Church in 1920, and his wife, Gwendolyn, traveled from their home in Jacksonville, Florida, for this special occasion.
- May 19, 1996, "Tales of Earlier Times," (originally scheduled for February 4, 1996, but rescheduled due to a snowstorm) - Jo Hoffman Brown, Bill Cranford, Sibyl Johnson, Ethel Kalter
- July 14, 1996, "From Generation to Generation," Beulah Smith, daughter Jeanie Smith Rothrock, grandson Chris Rothrock, great-grandson Jonathan Rothrock; Margaret Jarvis Conrad and Marie Jarvis Page; B.W. ("Doodlum") Saunders; Louise and Tom Shepherd

A special luncheon for Recognition Sunday, April 28, 1996, honored those who participate in the life of the congregation as members of the dieners, the choir, the orchestra and band, as Sunday School teachers, youth leaders, and members of the Board of Elders and Board of Trustees, and other groups. Former pastors Richard L. Sides, and his wife, Elizabeth, and James V. Salzwedel attended. Sarah Tesch Salzwedel, wife of Brother Salzwedel, and two of her sisters, Mary Elizabeth Tesch Barnes and Ann Tesch French—all daughters of Bishop and Mrs. Samuel J. Tesch—also attended, sharing memories of their life in the parsonage during their father's pastorate at Christ Church.

A memorable *singstunde,* a worship service in song, was led by former pastor James V. Salzwedel on Sunday, March 10, 1996.

CENTENNIAL PROJECTS

Sabrina Maksi, archivist for the church, prepared many bulletin board displays of historic photographs for the enjoyment and education of the congregation. Sibyl Johnson, also an archivist for the church, traced the descendants of the charter members of the church to the present generation. This information was outlined on the bulletin boards in the hall leading to the Schwalbe classroom. (See Appendix B.) The Reverend William A. Cranford researched and wrote the history of the church with Sarah Hunter, who edited and prepared the history for publication. Brother Cranford also led a series of Wednesday night classes and prepared several programs about the history of Christ Church.

Sabrina Maksi, Sibyl Johnson, and Bill Cranford, along with John Chitty, Cleo Disher, Bob and Sarah Hunter, Louellen Saunders, and Pastor Wallace Elliott served as members of the Centennial Committee. Clay and Nancy Reid lent considerable support to the committee's efforts, with Brother Reid handling the videotaping of most Centennial events. David Ader handled the videotaping on Centennial Sunday. Jo Brown, Marie Bennett, and the late Alvin Disher helped with the initial planning efforts which began when James Salzwedel was pastor.

A Centennial directory was published and specially designed bulletins were used each Sunday of the Centennial year. Each bulletin included *"Footprints from the Past,"* notes selected by Bill Cranford from the church history. (See Appendix G.)

Christ Church Congregation, June 1996.

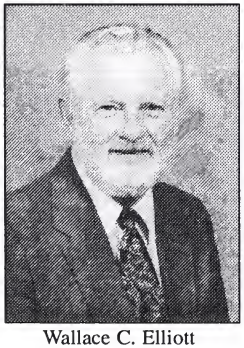
CENTENNIAL ORGAN RENOVATION FUND

The Centennial Committee, in cooperation with the Board of Trustees, voted to focus on renovating the sanctuary organ as the Centennial project. Everyone—from adults to children—was asked to contribute a gift of money in increments of 100 (100 pennies, nickels, dollars) to the Centennial Organ Renovation Fund. This money was to be used for immediate renovation of the organ and also to establish a continuing fund to support the proper maintenance of the organ. A total of approximately $7,000 was announced at the Centennial Lovefeast.

CENTENNIAL SUNDAY, OCTOBER 27, 1996

After several years of preparing for the Centennial anniversary of Christ Moravian Church, the time to celebrate arrived on Sunday, October 27, 1996.

Although it rained early in the morning, around 5:30 a.m., the weather slowly cleared and the day turned into a beautiful, warm October Sunday.



Wallace C. Elliott
1993-

The Centennial services began with Holy Communion at the 11:00 a.m. worship service. The Right Reverend Paul A. Graf, whose father, the Reverend Vernon I. Graf, served Christ Church as pastor from 1938-1945, presided at the service. The Reverend Wallace C. Elliott, current pastor, was assisted by the Reverend William A. Cranford and the Reverend Samuel B. Marx, M.D., during the service. Special music was performed by the choir, a soloist, and an instrumentalist.

Bishop Graf's wife, Jane, and his mother, Evangeline, accompanied him from Wisconsin to attend the anniversary celebration. Mrs. Evangeline Graf had served as choir director and organist while her husband served Christ Church as pastor. Bishop Graf was born while the Grafs were here. The family moved to Sturgeon Bay, Wisconsin, when he was six years old.

After the morning communion service, box lunches were served to the congregation at tables set up on the lawn under the trees on the east side of the church. Contributions were accepted to help offset the cost of the Centennial luncheon.

Centennial Dinner on the grounds, Sunday, October 27, 1996.

A truly spectacular birthday cake, with three tiers and many layers decorated with red frosting roses and topped by a miniature model of Christ Church (made by Eldon Binkley), was lovingly donated by Jane Chitty. Before the cake was cut, everyone sang "Happy Birthday, Christ Church." Mrs. Evangeline Graf was served the first piece of cake and told those around her that this day was one of the happiest in her life.

The Anniversary Lovefeast followed at 3:00 p.m. Bishop Graf delivered an inspiring message, tying together the history of the church with a call to consider the church's approach to its second hundred years. His title was "The Party's Over...Or Is It?" Special music during the Lovefeast included the Centennial anthem, "Join We All With One Accord," commissioned through funds received in memory of John Haxton. Mr. Haxton's family was present to hear

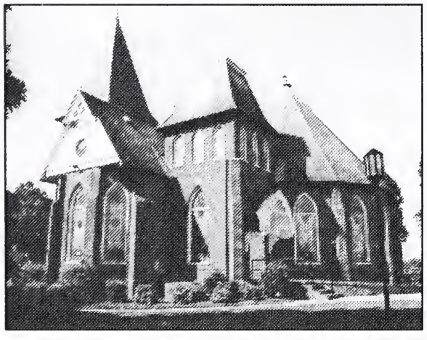
the anthem, composed by Hal Hopson of Dallas, Texas. Instrumentalists for the anthem included Jeanie Smith Rothrock and Sabrina Maksi, handbells, and Richard (Dick) Saunders, Chris Rothrock, and John Chitty, trombones. Serving at the Lovefeast for the first time as head dieners were Kay Bennett Butner and John A. Chitty, replacing Mary Sibyl and Robert L. "Bob" Johnson, who had served faithfully as head dieners for 32 years.

Attendance at the Holy Communion service totalled 355. Attendance for the Lovefeast was 262.

BEGINNING A SECOND CENTURY OF SERVICE

As the Centennial celebration concluded, it seemed appropriate to reflect on the first one hundred years of achievement and to consider how Christ Moravian Church might enter its second century of service, as Bishop Graf had suggested in his address. Pastor Wallace Elliott changed "Footsteps from the Past" in the bulletin on Centennial Sunday to read "Footsteps to the Future" and wrote:

"...Our present work and mission really depend on all of us sharing together in the mission to which our Lord has called us. One hundred years of service! Where do we go from here? The call to Mission from Christ is still before us. The fields are whiter than ever for harvest. Lord, may we live and work and worship together in faithfulness, trust, and obedience - engaged in mission for Your sake. Amen!"



Christ Moravian Church, 1996.

APPENDIX A

CHARTER MEMBERS
CHRIST MORAVIAN CHURCH
OCTOBER 25, 1896

The names of the 31 charter members are taken from the church register (1896-1908). The charter members are listed in the register in the section titled "At the Organization."

Emelius Brewer
Mrs. Rosa R. Brewer
L. Albert Brietz
Mrs. Alice Brietz
R. Hillary Church
Ada Collins
Jessie Doub
John Doub
Mrs. John Doub
Mr. and Mrs. Lee Hanes
Mrs. James Hedrick
Laura Johnson
William Jurney
Mrs. Eleanor Jurney
John S. Kimel
Mrs. Ida T. Kimel
Clara Kimel
Harry Mickey
Mrs. Harry Mickey
Della Pfaff
Sam Pfaff
Orville Pfaff
Mrs. Albert Peddycord
Lizetta Pegram (1946- spelled Lizatta)
Lillie Pegram
Charles Reich
David Robertson
Mrs. David Robertson
Lizzie Robertson
John Transou

APPENDIX B

LIVING DESCENDANTS OF CHARTER MEMBERS WHO ARE MEMBERS OF CHRIST MORAVIAN CHURCH

Compiled by Sybil Johnson and Sabrina Maksi,
Archivists of Christ Moravian Church

*Several families of **current members** can trace their roots to the charter members of Christ Moravian Church. The charter members and their living descendants who are current members of Christ Moravian Church are listed below:*

Charter member:
MR. JOHN TRANSOU
Robert Burns

Charter member:
MRS. ADA COLLINS PHELPS
Beulah Phelps Smith; Jeanie Smith Rothrock; Terri Ellen Rothrock Dyson, Zachary Rothrock, Chris Rothrock; Jonathan Rothrock, Aaron Rothrock

Charter members:
MR. AND MRS. LEE HANES
Josephine Hoffman Brown; Beverly A. Brown, David H. Brown; Jordan Seth Brown

Charter member:
MR. HILLARY CHURCH
Louise Church Shepherd; Sandra Shepherd Davis; Christopher Davis

Charter members:
MR. AND MRS. DAVID ROBERTSON
LIZZIE ROBERTSON (SHEPPARD)
Robert Lee Johnson Jr.; Sabrina Maksi, Donald Gray Johnson Jr.; Austin W. Johnson
Constance Sheppard Zavistoski; Linda Sheppard Crater; Rick Crater; Carol Johnson; Bonnie Sheppard Bumgarner;

APPENDIX B, continued

Stacy Bumgarner; Kenneth E. Sheppard Jr.; Lori Sheppard, Lisa Sheppard, Aimee Sheppard
David E. Johnson Sr.; David E. Johnson Jr.

Charter member:
MR. ORVILLE PFAFF
The Reverend William A. Cranford; William H. Cranford, Joel Cranford

Charter member:
MR. SAM PFAFF
Gladys Pfaff Hicks
Sarah Holton Melton, Ann Holton Raymer; Susan Raymer, Kathy Raymer Inman

Charter member:
MRS. ALBERT PEDDYCORD
Eileen Peddycord Chambers
Robert Peddycord; Laura Peddycord, Jennifer Peddycord

Charter Member:
LAURA JOHNSON
Fred C. Disher
Rick M. Disher, M. Scott Disher, Andrew E. Disher

APPENDIX C

PASTORS, SUPPLY AND INTERIM PASTORS, CHRISTIAN EDUCATORS, MISSION WORKERS CHRIST MORAVIAN CHURCH 1896-1996

PASTORS

Howard E. Rondthaler*	1896-1903
J. Kenneth Pfohl*	1903-1908
John F. McCuiston (Pastor McCuiston also served Christ Chapel as "Assistant Missionary Pastor," 1893-1896)	1908-1912
W. E. Beisiegel	1912-1916
Edgar A. Holton	1916-1924
Carl J. Helmich*	1924-1937
Vernon I. Graf	1938-1945
Samuel J. Tesch*	1945-1952
John H. Johansen	1952-1956
J. Calvin Barnes	1957-1965
John M. Walker	1966-1975
Harold W. Durham	1975-1978
B. David Smith (Associate pastor)	1977-1982
Richard L. Sides	1978-1981
James V. Salzwedel	1982-1992
Wallace C. Elliott	1993-

*** Elected bishops**

APPENDIX C, continued

MEMBERS OF CHRIST CHURCH ORDAINED AS DEACONS (Deacon is the first order of the ministry of the Moravian Church.)

Name	Date of ordination	Officiating Bishop
E.P. Mendenhall	November 14, 1905 at the Provincial Synod	Edward Rondthaler
G.E. Brewer	June 20, 1937	J.K. Pfohl
William A. Cranford	June 26, 1949	J.K. Pfohl
Clyde G. Barber, Sr.	July 13, 1958	Edmund Schwarze
Robt. W. Woosley, Jr.	July 13, 1958	(Received into the Moravian ministry; ordained as a Baptist)

SUPPLY AND INTERIM PASTORS

Ernest H. Stockton
Edwin J. Heath
Edward C. Helmich
Oswald E. Stimpson
J. Calvin Barnes
Thomas W. Haupert

Student assistants were sometimes used during the summer months.

CHRISTIAN EDUCATORS AND YOUTH COORDINATORS

Susan Rockette
Steve W. Hogan
Julia C. Denham
Ellen Kirby
Glenna Tasedan
Julia B. Frye

APPENDIX C, continued

MISSION WORKERS SUPPORTED BY CHRIST CHURCH

Philip Parabel, Surinam 1906

The Reverend and Mrs. Fred Schwalbe, Alaska 1922-1937

Dr. and Mrs. Samuel Marx, Nicaraugua, Honduras 1949-1990
Dr. Marx was ordained a Presbyter of the Moravian Church on September 4, 1955.

APPENDIX D

LETTERS CONCERNING PHILIP PARABEL, FIRST MISSIONARY SUPPORTED BY CHRIST MORAVIAN CHURCH

Philip Parabel was the first missionary supported by Christ Moravian Church, beginning in 1906. The following letters concerns Philip Parabel and his work.

The first section contains excerpts from a letter written to the Reverend J.K. Pfohl by the Reverend J. Taylor Hamilton, the American representative on the Moravian Mission Board at Herrenhut. The date on the letter is unknown, but it was received sometime during Brother Pfohl's pastorate at Christ Moravian, probably around 1906.

Dear Brother Pfohl

...Philip Parabel's address is Niew Nickerie, Surinam. He is a native of Nepaul, India, about 40 years of age, possibly a little more, and unmarried. Like many of his countrymen, he came to Surinam in the latter part of the last decade, attracted by the higher wages paid by the owners of plantations for a certain number of years. As they are very economical, many of them save enough to buy small plots of land, and then set up for themselves in Surinam, growing rice, it may be. Others return to India. Their number may be inferred from the fact that in and about Niew Nickerie, on the border of Surinam toward Demerara, and near the coast, it is estimated that more than two thousand of them are now living, a very considerable number of these being permanent residents and small land owners, having finished their contracts. Many of them are Mohammedians, others Hindus in faith. I believe that Parabel belonged to the latter class. For some years, our church has been carrying on a distinctive mission among these coolies in and about Paramaribo, and throughout the colony at large...

Parabel came as a laborer to a plantation known as Marienburg, where we had a good Christian member, who used to

gather the Coolies in his home and give them Bible instructions. Through the instrumentality of this man, Parabel was led to Christ and baptized by our missionary Gotfried Buck, as I think I mentioned in my former letter. From the first he made a good impression as a serious, quiet, and reliable man. The attention of Brother Theodore Wenzel, who is in charge of the mission to the coolies, was attracted to him, and he sent for Parabel, to come to Paramaribo, that he might train himself as a future evangelist. The man approved himself and was at first employed in Paramaribo and its vicinity, under the more immediate supervision of Brother Wenzel. Then, as he was found to be reliable and staunch, he was given a more independent sphere—so far as coolie work is concerned, in and around Niew Nickerie...

Parabel's chief work is as follows: to visit his Indian countrymen in their homes, as a colporteur and evangelist, and besides conversing with them on religious themes, to secure their children of school age for our mission day school, where of course the aim is to win them for Christ. Some twelve boys are now in school as a result of his efforts...another part of Parabel's work is to gather the infant class or kindergarten scholars in an humble hut thatched with palm leaves, near the regular school house and teach them. Brother Hettasch assured me that, to judge from the way the little Hindus crowd into Parabel's primary school, he is popular with them. This means they will early be led to Christ, we hope. Then also he has services in his own house for those of his countrymen who are willing to come. These partake less of the character of public worship in the usual sense, but more of the nature of question and answer, and religious discussion with inquirers. A house is being built for Parabel at mission expense, so arranged as to be suited for these informal services, and also affording him opportunity to shelter overnight any man who may come to him Nicodemus fashion from a distance. His work is of especial importance among the men who have finished their contracts, and have settled down as cultivators of small patches for themselves. The coolies working on contract have such long hours and must work so hard that they need their free time for rest, and are in consequence not so accessible as a rule.

J. Taylor Hamilton

The following letter was written by Philip Parabel in Hindustani with the English translation written between the lines.

Dear Reverend,

I have got your letter and was very glad of it. I thank you and your congregation very much. I will tell you now something about my life. I am born in India, or better, Nepal. There are no Christians at all. When my father died, I went away from at home in order to help my father to enter in heaven. (In India, there is a place of pilgrimage called Yaggauch. If a son takes an offering to this place after his father's death, it would mean his father will enter heaven.) When I came to Calcutta a man received me for Surinam in a deceitful manner. But now I don't say he deceived me but I say, "the Lord carried me here."

Now I will tell you how I took belief. When I was on the ship I got a little Christian tract entitled *Prashraffer* (Question and Answer) which I liked very much. When I arrived in Surinam I first suffered much and for this reason I didn't read in this tract for some time. After one year I began to read in it. Then somebody gave me a New Testament and I began to read it, but I couldn't understand it until a fellow countryman of me, Siriman, a Christian, taught me.

Then I began to learn the Creed, but I didn't know that I should have to take baptism. But after some days Brother Siriman said to me that I should take baptism. Then I was very afraid and said that I never would turn a Christian, for then other people would laugh at me. Siriman replied, "Then your belief is infertile (faith doesn't amount to much). I said, "I believe, but baptism I can't take." And so he admonished me always, but always I refuted. But one day I had a strange dream. The dream I will tell you now.

I dreamed that one day I went from my house into the church to greet Reverend Buck. Mister Buck was sitting in the room upstairs. I went upstairs and wished to enter and to greet the minister. But he said: " You can't come to me yet, for you are not yet ready." From this time I prepared for baptism and some time afterwards I got baptized.

When Mr. Wensel came, we got some more instruction out of the Bible. And now I am in the district Nickerie.

I wish to work in the vineyard of the Lord but with respect to spiritual gifts I am weak and poor.

I am the master of the infant school. At the present time,

twenty-one children are visiting the school, but every day I must go out and call them to school. Until now there are only a few East-Indian Christians at Nickerie. There is a settlement named Paradise, where numerous East-Indian Hindu people and Mohammedians are living. There are also some Christians. Every second Sunday I go there, call the Christian people together, and then we sing some hymns, read out of the Bible and I explain so good as I can. In the evening I go back to the town.

Indeed there are until now only a few Christians, but we trust that the work of the Lord will go on.

I am preaching the Gospel to the Hindu people but it is very hard to them to leave the one belief and to go over to the other. They say, "Perhaps is our religion, but we must follow the religion of our forefathers." They believe in very many gods and goddesses. The greatest of these are Brahma, Wishroe, and Shiva of Mahadero.

My best greetings to you and your congregation. God bless you.

Your servant,
Philip Parabel

APPENDIX E

MISSIONARY WORK OF DR. AND MRS. SAMUEL B. MARX

A "Marx Mission Celebration" was held June 2, 1974 (Whitsunday), to honor the Marx family and their 25 years of mission work. A committee headed by Miss Faith Fry planned a special service which included greetings from special guests, personal reminiscences by Dr. Sam Marx, a musical medley by the Marx family, and presentation of gifts. The bulletin for that day gave the following information:

Dr. Samuel B. Marx was born on November 25, 1918 at Poo, Bashakr State, India, to missionary parents serving there. He was educated in the public schools of Victoria, Minnesota, graduated from Moravian College, Moravian Theological Seminary, received his M.D. C. M. degree from McGill University and served his internship at Reading Hospital, Reading, Pennsylvania.

He was married to Grace Hoppe on June 16, 1945, in Alberta, Canada. They have five children. Dr. Marx began mission service in Central America in April, 1949. He began the medical work at Ahuas, Honduras and served the Thaeler Hospital several different times during doctors' furloughs.

During his own furloughs, he served on the staff of the Vancouver Hospital, the Fargo, North Dakota Clinic, Western North Carolina Sanatorium and the Wapato Medical Center in Wapato, Washington. Through all of these 25 years of Christian medical service, Mrs. Marx could use her training as a nurse to work with her husband.

APPENDIX F

Christ Church "Firsts"

First community survey made: Spring of 1891
First building: Christ Chapel, completed March 18, 1893
First Sunday School organized March 26, 1893, with 56 scholars and 7 teachers
First visit of Howard E. Rondthaler to Sunday School: Easter Sunday, April 2, 1893
First baptism, Christ Chapel: Charles Daniel Spainhour, June 10, 1893
First baptism, Christ Church: Caroline Marie Brietz, March 7, 1897
First reference to Sunday School orchestra: December 1906 in the *Wachovia Moravian*
First death, Christ Chapel: Andrew Jackson "Jack" Brown, a member of Home Church
First death announced by band: Sister Nettie Wade, age 27, October 16, 1917
First church organ: June 1905
First church organist: S. A. Pfaff
First singing of "Hosanna" and "Morning Star": At Sunday School, December 24, 1905
First mission worker supported: Philip Parabel of Surinam
First church library: Opened March 1, 1915
First Easter Sunrise Service in which the Christ Church band played: Easter 1918. The Christ Church band was the first band to be organized in the Salem Congregation after Home Church.
First missionary family supported from the home field: Brother and Sister W. T. and Gertrude Schwalbe
First "Daily Vacation Bible School": June 20-July 1, 1927. Attendance averaged 141; the only Bible school held at this time other than at the Home Church.
First Band-Choir concert: April 3, 1927
First Board of Christian Education at Christ Church: Created October 17, 1933
First use of Sunday School graded lessons: 1924
First electric lights in parsonage: 1905
First member elected to the Provincial Elders' Conference: Alton F. Pfaff

APPENDIX G

"Footsteps from the Past"
A Sampling of the Historical Notes from Research for
Christ Moravian Church: The First One Hundred Years
Used in the Sunday Worship Bulletin During the Centennial Year 1996

The "Hosanna" and "Morning Star" were sung at Christ Church for the first time on December 24, 1905, by children of the Sunday school.

At a meeting on January 12, 1909, the Board of Elders worked out a schedule for communions and lovefeasts: Communion services would be held the fourth Sunday in January at the morning service; Maundy Thursday at night; Whit Sunday in the morning; the Sunday evening nearest August 13; and the Sunday morning nearest the church anniversary, October 25. Lovefeasts would be held the first Sunday in June; the Sunday nearest October 25; and on Christmas Day at 4:00 p.m.

As the congregation was leaving the church on March 4, 1917, a wind and snow storm came up. A few people remained at the church, others stopped at nearby houses. Eugene Church lost his hat.

Christ Chapel was dedicated on April 9, 1893. The watchword for that day was: *"I will make an everlasting covenant with them, that I will not turn from them."* (Jeremiah 32:40) The doctrinal text for the day was: *"As ye have therefore received Christ Jesus the Lord, so walk ye in him."* (Colossians 2:6)

At one time, the Christ Church band played the Easter morning service at Macedonia. The congregation would assemble in church for the morning service and then come out in front of the church and proceed to the graveyard for the final part of the service. Later in the year the band was invited to a dinner given by the congregation.

Services were cancelled during the month of October 1918, due to the flu epidemic. Six thousand cases of "Spanish influenza" were reported in the city; fifty cases were reported within the congregation.

The only known copy of the *History of Christ Chapel* is in the church cornerstone.

While visiting in the community as a young man, television star Andy Griffith sang in the senior choir of Christ Church.

In the early years, on moonlit evenings, men would come to the church to work on the grounds. Could this be considered an early form of "moonlighting" by Christ Church members?

The first name chosen for the development to the west and southwest of the church was "Kunvald" for the valley where the first congregation of the Unitas Fratrum was begun. It was later changed to "Granville Place."

In 1916 eleven chickens were donated by three Sunday school classes to Moravian Theological Seminary for Thanksgiving dinner. Did this suggest that learning to eat chicken was part of a minister's education?

Death announcements by the band were at one time played from the bell tower, and announcements of deaths continued to be made by the band as late as the 1970s. The first announcement of a death from the church tower was made on October 16, 1917, when Sister Nettie Wade passed away at the age of 27.

Lora Pilcher Saunders, the oldest living member of Christ Church, celebrated her 102nd birthday during the church's Centennial year. Mrs. Saunders, the wife of the late J.O. Saunders Sr., became a member of Christ Church in 1925. (Mrs. Saunders passed away October 3, 1997.)

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